

Ailesbury's opinion was that James was a good but not a clever man. Himself a high Tory, he thought the King's political principles were very sound. ° The King had a true English spirit/ * His heart and sou! were set on the flourishing condition of the navy, with this English expression,

" Our fleet is our bulwarks, and therefore each true patriot ought to wish the prosperity of it." . . . Trade he had much at heart, and his topic was, liberty of conscience and many hands at work in trade/ For this reason he aided the Huguenot refugees,¹ who repaid his kindness by welcoming his downfall.

According to the same writer the King after an amorous youth became very moral and religious, and unduly neglected temporal affairs.

God forbid that I should have anything to say against devotion, or serving our Creator, but a king who hath three kingdoms to govern, cannot have all those leisure hours that subjects enjoy, and too much of his time was taken up at holy exercises, all which, as I said, was praiseworthy before God, but took up so great a part of his time, that public affairs of the Crown and nation suffered greatly, gave too much occasion for crafty statesmen to accomplish their villanous projects.

Had the King ° been less devout it had been better for us, and, I may add, had he not been too credulous . . . He lost his crown by the means of a fool and a knave/ The fool

was the King's religious adviser, the Jesuit
Father Petre—
a man ' filled with vanity and great passions,
and as **to**
state affairs a perfect novice and resembled
little most of his
order, where there are generally many crafty,
and wise, and
intriguing men/ The knave was the King's
political ad-
viser, Sunderland, ^f the Prime Minister and
Secretary , . ,
* Cf. Macaulay, II, 678-80 (vi).